N° 13

A

SERMON

Preached in the Parish-Church of

Christ-Church, LONDON;

On *Thursday* MAY the 9th, 1745.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Westminster*.

By the Right Reverend

JOSEPH Butler Lord Bishop of *BRISTOL*.

Published at the Request of the Gentlemen concerned in the said CHARITY.

To which is annexed,

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SERMON

Preached in the Parish Church of

Christ-Church, LONDON;

On Tuesday, MAY the 9th, 1745.

PROVERBS xxii. 6.

Train up a child in the way he ſhould go: and when he is old, he will not depart from it.

HUMAN Creatures, from the Conſtitution of their Nature and the Circumſtances in which they are placed, cannot but acquire Habits during their Childhood, by the Impreſſions which are given them, and their own cuſtomary Actions. And long before they arrive at mature Age, theſe Habits form a general ſettled Character. And the Obſervation of the Text, that the moſt early Habits are uſually the moſt laſting, is likewiſe every one's Obſervation. Now whenever Children are left to themſelves, and to

the Guides and Companions which they chooſe, or by Hazard light upon, we find by Experience, that the firſt Impreſſions they take, and Courſe of Action they get into, are very bad; and ſo conſequently muſt be their Habits, and Character, and future Behaviour. Thus if they are not trained up in the Way they *ſhould go*, they will certainly be trained up in the Way they *ſhould not go*; and, in all Probability, will perſevere in it, and become miſerable Themſelves, and miſchievous to Society: which, in Event, is worſe, upon Account of both, than if they had been expoſed to periſh in their Infancy. On the other hand, the ingenuous Docility of Children before they have been deceived, their Diſtruſt of themſelves, and natural Deference to grown People, whom they find here ſettled in a World where they themſelves are Strangers; and to whom they have Recourſe for Advice, as readily as for Protection; which Deference is ſtill greater towards thoſe who are placed over them: Theſe Things give the juſteſt Grounds to expect, that they may receive ſuch Impreſſions, and be influenced to ſuch a Courſe of Behaviour, as will produce laſting good Habits; and, together with the Dangers beforementioned, are as truly a natural Demand upon us to *train them up in the way they ſhould go*, as their bodily Wants are a Demand to provide them bodily Nouriſhment. Brute Creatures are appointed to do no more than this laſt for their Offspring, Nature forming them by Inſtincts to the particular Manner of Life appointed them; from which they never deviate. But this is ſo far from being the Caſe of Men, that on the contrary, conſidering

dering Communities collectively, every ſucceſſive Generation is left, in the ordinary Courſe of Providence, to be formed by the preceding one; and becomes good or bad, tho' not without its own Merit or Demerit, as this Truſt is diſcharged or violated, chiefly in the Management of Youth.

WE ought, doubtleſs, to inſtruct and admoniſh grown Perſons; to reſtrain them from what is Evil, and encourage them in what is Good, as we are able: But this Care of Youth, abſtracted from all Conſideration of the parental Affection, I ſay, this Care of Youth, which is the general Notion of *Education*, becomes a diſtinct Subject, and a diſtinct Duty, from the particular Danger of their Ruin, if left to themſelves, and the particular Reaſon we have to expect they will do well, if due Care be taken of them. And from hence it follows, that Children have as much Right to ſome proper Education, as to have their Lives preſerved; and that when this is not given them by their Parents, the Care of it devolves upon all Perſons, it becomes the Duty of all, who are capable of contributing to it, and whoſe Help is wanted.

THESE trite, but moſt important Things, implied indeed in the Text, being thus premiſed as briefly as I could expreſs them, I proceed to conſider diſtinctly the general Manner in which the Duty of Education is there laid before us: which will further ſhew its Extent, and further obviate the idle Objections which have been made againſt it. And all this together will naturally lead us to conſider the Occaſion and Neceſſity of Schools for the Education of poor Children, and

and in what Light the Objections againſt them in particular are to be regarded.

SOLOMON might probably intend the Text for a particular Admonition to educate Children in a Manner ſuitable to their reſpective Ranks, and future Employments: but certainly he intended it for a general Admonition to educate them in Virtue and Religion, and good Conduct of themſelves in their temporal Concerns. And all this together, in which they are to be educated, he calls *the way they ſhould go*; *i.e.* he mentions it not as a Matter of Speculation, but of Practice. And conformably to this Deſcription of the Things in which Children are to be educated, he deſcribes Education itſelf: For he calls it *training them up*; which is a very different Thing from merely teaching them ſome Truths, neceſſary to be known or believed. It is endeavouring to form ſuch Truths into practical Principles in the Mind, ſo as to render them of habitual good Influence upon the Temper and Actions, in all the various Occurrences of Life. And this is not done by bare Inſtruction; but by that, together with admoniſhing them frequently as Occaſion offers; reſtraining them from what is Evil, and exerciſing them in what is Good. Thus the Precept of the Apoſtle concerning this Matter is, to *bring up children in the nurture and admonition of the Lord*; as it were by way of Diſtinction from acquainting them merely with the Principles of Chriſtianity, as you would with any common Theory. Though Education were nothing more than informing Children of ſome Truths of Importance to them, relating to Religion and common Life,

Eph. vi. 4.

yet

yet there would be great Reaſon for it, notwithſtanding the frivolous Objections concerning the Danger of giving them Prejudices. But when we conſider, that ſuch Information itſelf is really the leaſt Part of it; and that it conſiſts in endeavouring to put them into right Diſpoſitions of Mind, and right Habits of Living, in every Relation and every Capacity; this Conſideration ſhews ſuch Objections to be quite abſurd: ſince it ſhews them to be Objections againſt doing a Thing of the utmoſt Importance at the natural Opportunity of our doing it, Childhood and Youth; and which is indeed, properly ſpeaking, our only one. For when they are grown up to Maturity, they are out of our Hands, and muſt be left to Themſelves. The natural Authority on One Side ceaſes, and the Deference on the Other. God forbid, that it ſhould be impoſſible for Men to recollect Themſelves, and reform at an advanced Age: but it is in no ſort in the Power of Others to gain upon them; to turn them away from what is Wrong, and enforce upon them what is Right, at that Seaſon of their Lives, in the Manner we might have done in their Childhood.

DOUBTLESS Religion requires Inſtruction, for it is founded in Knowledge and Belief of ſome Truths. And ſo is common Prudence in the Management of our temporal Affairs. Yet neither of them conſiſt in the Knowledge or Belief even of theſe fundamental Truths; but in our being brought by ſuch Knowledge or Belief to a correſpondent Temper and Behaviour. Religion, as it ſtood under the Old Teſtament, is perpetually ſtiled *the Fear of God:* under the New,

Faith

Faith in Chriſt. But as that Fear of God does not ſignify literally being afraid of Him, but having a good Heart, and leading a good Life, in Conſequence of that Fear; ſo this Faith in Chriſt does not ſignify literally being convinced that He is the Meſſiah, but becoming his real Diſciples, in Conſequence of ſuch Conviction.

OUR Religion then being thus practical, conſiſting in a Frame of Mind and Courſe of Behaviour, ſuitable to the Diſpenſation we are under, and which will bring us to our final Good; Children ought, by Education, to be habituated to this Courſe of Behaviour, and formed into this Frame of Mind. And it muſt ever be remembred, that if no Care be taken to do it, they will grow up in a direct contrary Behaviour, and be hardened in direct contrary Habits. They will more and more corrupt themſelves, and ſpoil their proper Nature. They will alienate themſelves farther from GOD; and not only neglect, but *trample under foot*, the Means which He in his infinite Mercy has appointed for our Recovery. And upon the whole, the ſame Reaſons which ſhew, that they ought to be inſtructed and exerciſed in what will render them uſeful to Society, ſecure them from the preſent Evils they are in Danger of incurring, and procure them that Satisfaction which lies within the Reach of human Prudence; ſhew likewiſe, that they ought to be inſtructed and exerciſed in what is ſuitable to the higheſt Relations in which we ſtand, and the moſt important Capacity in which we can be conſidered; in that Temper of Mind and Courſe of Behaviour, which will

will ſecure them from their chief Evil, and bring them to their chief Good. Beſides that Religion is the principal Security of Mens acting a right Part in Society, and even in reſpect to their own temporal Happineſs, all Things duly conſidered.

IT is true indeed, Children may be taught Superſtition, under the Notion of Religion; and it is true alſo, that, under the Notion of Prudence, they may be educated in great Miſtakes as to the Nature of real Intereſt and Good, reſpecting the preſent World. But this is no more a Reaſon for not educating them according to the beſt of our Judgment, than our knowing how very liable we all are to err in other Caſes, is a Reaſon why we ſhould not, in thoſe other Caſes, act according to the beſt of our Judgment.

IT being then of the greateſt Importance, that Children ſhould be thus educated, the providing Schools to give this Education to ſuch of them as would not otherwiſe have it, has the Appearance, at leaſt at firſt Sight, of being one of the very beſt of good Works. One would be backward, methinks, in entertaining Prejudices againſt it; and very forward, if one had any, to lay them aſide, upon being ſhewn that they were groundleſs. Let us conſider the whole State of the Caſe. For though this will lead us ſome little Compaſs, yet I chuſe to do it; and the rather, becauſe there are People who ſpeak of Charity Schools as a new-invented Scheme, and therefore to be looked upon with I know not what Suſpicion. Whereas it will appear, that the Scheme of Charity Schools, even the Part of it which is moſt looked upon in this Light,

teaching the Children Letters and Accounts, is no otherwiſe new, than as the Occaſion for it is ſo.

FORMERLY not only the Education of poor Children, but alſo their Maintenance, with that of the other Poor, were left to voluntary Charities. But great Changes of different Sorts happening over the Nation, and Charity becoming more cold, or the Poor more numerous, it was found neceſſary to make ſome legal Proviſion for them. This might, much more properly than Charity Schools, be called a new Scheme. For without queſtion, the Education of poor Children was all along taken Care of, by voluntary Charities, more or leſs: but obliging us by Law to maintain the Poor, was new in the Reign of Queen *Elizabeth*. Yet, becauſe a Change of Circumſtances made it neceſſary, its Novelty was no Reaſon againſt it. Now in that legal Proviſion for the Maintenance of the Poor, poor Children muſt doubtleſs have had a Part in common with grown People. But this could never be ſufficient for Children, becauſe their Caſe always requires more than mere Maintenance; it requires that they be educated in ſome proper Manner. Whereever there are Poor who want to be maintained by Charity, there muſt be poor Children who, beſides this, want to be educated by Charity. And whenever there began to be Need of *legal* Proviſion for the *Maintenance* of the Poor, there muſt immediately have been Need alſo of ſome *particular* legal Proviſion in Behalf of poor Children for their Education; this not being included in what we call their Maintenance. And many whoſe Parents are able to maintain them,

them, and do ſo, may yet be utterly neglected as to their Education. But poſſibly it might not at firſt be attended to, that the Caſe of poor Children was thus a Caſe by itſelf, which required its own particular Proviſion. Certainly it would not appear, to the Generality, ſo urgent an one as the Want of Food and Raiment. And it might be neceſſary, that a Burden ſo entirely new as that of a Poor-Tax was at the Time I am ſpeaking of, ſhould be as light as poſſible. Thus the legal Proviſion for the Poor was firſt ſettled, without any particular Conſideration of that additional Want in the Caſe of Children; as it ſtill remains, with ſcarce any Alteration in this Reſpect. In the mean Time, as the Poor ſtill increaſed or Charity ſtill leſſened, many poor Children were left expoſed, not to periſh for want of Food, but to grow up in Society and learn every Thing that is Evil and nothing that is Good in it; and when they were grown up, greatly at a Loſs in what honeſt Way to provide for themſelves, if they could be ſuppoſed inclined to it. And larger Numbers, whoſe Caſe was not ſo bad as this, yet were very far from having due Care taken of their Education. And the Evil went on increaſing, till it was grown to ſuch a Degree, as to be quite out of the Compaſs of ſeparate Charities to remedy. At length ſome excellent Perſons, who were united in a * *Society* for carrying on almoſt every good Work, took into Conſideration the neglected Caſe I have been repreſenting; and firſt of all, as I underſtand it, ſet up

* SOCIETY *for promoting Chriſtian Knowledge.*

Charity Schools; or however promoted them, as far as their Abilities and Influence could extend. Their Deſign was not in any ſort to remove poor Children out of the Rank in which they were born, but, keeping them in it, to give them the Aſſiſtance which their Circumſtances plainly call'd for; by educating them in the Principles of Religion, as well as civil Life; and likewiſe making ſome ſort of Proviſion for their Maintenance: under which laſt I include Clothing them, giving them ſuch Learning, if it is to be called by that Name, as may qualify them for ſome common Employment, and placing them out to it, as they grow up. Theſe two general Deſigns coincide, in many Reſpects, and cannot be ſeparated. For teaching the Children to read, though I have ranked it under the latter, equally belongs to both: And without ſome Advantages of the latter ſort, poor People would not ſend their Children to our Charity Schools: Nor could the pooreſt of all be admitted into any Schools, without being clothed in order to it. And Care is taken, that it be done in a Manner which cannot but be a Reſtraint upon the Children. And if this, or any Part of their Education, gives them any little Vanity, as has been poorly objected, whilſt they are Children, it is ſcarce poſſible but that it will have even a quite contrary Effect when they are grown up, and ever after remind them of their Rank. Yet ſtill we find it is apprehended, that what they here learn may ſet them above it.

BUT why ſhould People be ſo extreamly apprehenſive of the Danger, that poor Perſons will make a perverſe Uſe of every the leaſt Advantage, even the being able

able to read, whilſt they do not appear at all apprehenſive of the like Danger for themſelves or their Children, in Reſpect of Riches or Power, how much ſoever; though the Danger of perverting theſe Advantages is ſurely as great, and the Perverſion itſelf of much greater and worſe Conſequence? And by what odd Reverſe of Things has it happened, that ſuch as pretend to be diſtinguiſhed for the Love of Liberty, ſhould be the only Perſons who plead for keeping down the Poor, as one may ſpeak; for keeping them more inferior in this Reſpect, and, which muſt be the Conſequence, in other Reſpects, than they were in Times paſt? For till within a Century or two, all Ranks were nearly upon a Level as to the Learning in queſtion. The Art of Printing appears to have been providentially reſerved till theſe latter Ages, and then providentially brought into Uſe, as what was to be inſtrumental for the future in carrying on the appointed Courſe of Things. The Alterations which this Art has even already made in the Face of the World, are not inconſiderable. By means of it, whether immediately or remotely, the Methods of carrying on Buſineſs are, in ſeveral Reſpects, improved, *Knowledge has been increaſed*, and ſome ſort of Literature is become general. And if this be a Bleſſing, we ought to let the Poor, in their Degree, ſhare it with us. The preſent State of Things and Courſe of Providence plainly leads us to do ſo. And if we do not, it is certain, how little ſoever it be attended to, that they will be upon a greater Diſadvantage, on many Accounts, eſpecially in populous Places, than they were in the dark Ages: Dan. xii. 4.

for

for they will be more ignorant, comparatively with the People about them, than they were then; and the ordinary Affairs of the World are now put in a Way which requires, that they ſhould have ſome Knowledge of Letters, which was not the Caſe then. And therefore, to bring up the Poor in their former Ignorance, now this Knowledge is ſo much more common and wanted, would be, not to keep them in the ſame, but to put them into a lower Condition of Life than what they were in formerly. Nor let People of Rank flatter themſelves, that Ignorance will keep their Inferiors more dutiful and in greater Subjection to them: for ſurely there muſt be Danger, that it will have a contrary Effect, under a free Government ſuch as ours, and in a diſſolute Age. Indeed the Principles and Manners of the Poor, as to Virtue and Religion, will always be greatly influenced, as they always have been, by the *Example* of their Superiors, if that would mend the Matter. And this Influence will, I ſuppoſe, be greater, if they are kept more inferior than formerly in all Knowledge and Improvement. But unleſs their Superiors of the preſent Age, Superiors, I mean, of the Middle as well as higher Ranks in Society, are greater Examples of publick Spirit, of dutiful Submiſſion to Authority, human and divine, of Moderation in Diverſions, and proper Care of their Families and domeſtick Affairs; unleſs, I ſay, Superiors of the preſent Age are greater Examples of Decency, Virtue and Religion, than thoſe of former Times; for what Reaſon in the World is it deſirable that their Example ſhould have this greater Influence

over

over the Poor? On the contrary, why ſhould not the Poor, by being taught to read, be put into a Capacity of making ſome Improvement in moral and religious Knowledge, and confirming themſelves in thoſe good Principles, which will be a great Security for their following the Example of their Superiors if it be good, and ſome ſort of Preſervative againſt their following it if it be bad? And ſerious Perſons will farther obſerve very ſingular Reaſons for this amongſt us; from the Diſcontinuance of that religious Intercourſe between Paſtors and People in private, which remains in Proteſtant Churches abroad, as well as in the Church of *Rome*; and from our ſmall publick Care and Proviſion for keeping up a Senſe of Religion in the lower Rank, except by diſtributing religious Books. For in this Way they have been aſſiſted; and any well diſpoſed Perſon may do much Good amongſt them, and at a very trifling Expence, ſince the worthy *Society* before mentioned has ſo greatly leſſened the Price of ſuch Books. But this pious Charity is an additional Reaſon why the Poor ſhould be taught to read, that they may be in a Capacity of receiving the Benefit of it. Vain indeed would be the Hope, that any thing in this World can be fully ſecured from Abuſe. For as it is the general Scheme of divine Providence to bring Good out of Evil; ſo the Wickedneſs of Men will, if it be poſſible, bring Evil out of Good. But upon the whole, Incapacity and Ignorance muſt be favourable to Error and Vice; and Knowledge and Improvement contribute, in due Time, to the Deſtruction of Impiety as well as Superſtition, and to the general Prevalence of

true

true Religion. But ſome of theſe Obſervations may perhaps be thought too remote from the preſent Occaſion. It is more obviouſly to the Purpoſe of it to obſerve, that Reading, Writing and Accounts, are uſeful, and, whatever Cauſe it is owing to, would really now be wanted in the very loweſt Stations: And that the *Truſtees* of our *Charity Schools* are fully convinced of the great Fitneſs of joining to Inſtruction eaſy Labour, of ſome Sort or other, as faſt as it is practicable; which they have already been able to do in ſome of them.

THEN as to placing the poor Children out, as ſoon as they are arrived at a fit Age for it; this muſt be approved by every one, as it is putting them in a Way of Induſtry under domeſtick Government, at a Time of Life, in ſome Reſpects, more dangerous than even Childhood. And it is a known Thing, that Care is taken to do it in a Manner which does not ſet them above their Rank: though it is not poſſible always to do it exactly as one would wiſh. Yet, I hope it may be obſerved without Offence, if any of them happen to be of a very weakly Conſtitution, or of a very diſtinguiſhed Capacity, there can be no Impropriety in placing theſe in Employments adapted to their particular Caſes; though ſuch as would be very improper for the Generality.

BUT the principal Deſign of this Charity is to educate poor Children in ſuch a Manner, as has a Tendency to make them good, and uſeful, and contented, whatever their particular Station be. The Care of this is greatly neglected by the Poor: nor truly is it more

more regarded by the Rich, conſidering what might be expected from them. And if it were as practicable to provide Charity Schools, which ſhould ſupply this ſhameful Neglect in the Rich, as it is to ſupply the like, though more excuſable, Neglect in the Poor, I ſhould think certainly, that Both ought to be done for the ſame Reaſons. And moſt People, I hope, will think ſo too, if they attend to the Thing I am ſpeaking of; which is the moral and religious Part of Education; what is equally neceſſary for all Ranks, and grievouſly wanting in all. Yet in this Reſpect the Poor muſt be greatly upon a Diſadvantage, from the Nature of the Caſe; as will appear to any one who will conſider it.

FOR if poor Children are not ſent to School, ſeveral Years of their Childhood of courſe paſs away in Idleneſs and Loitering. This has a Tendency to give them, perhaps a feeble Liſtleſneſs, perhaps an headſtrong Profligateneſs of Mind; certainly an Indiſpoſition to proper Application as they grow up, and an Averſion afterwards, not only to the Reſtraints of Religion, but to thoſe which any particular Calling, and even the Nature of Society, require. Whereas Children kept to ſtated Orders, and who many Hours of the Day are in Employment, are by this Means habituated, both to ſubmit to thoſe who are placed over them, and to govern Themſelves; and they are alſo by this Means prepared for Induſtry, in any Way of Life in which they may be placed. And all this holds abſtracted from the Conſideration of their being taught to read; without which, however, it will be impracticable to

employ their Time: not to repeat the unanſwerable Reaſons for it before mentioned. Now ſeveral poor People cannot, others will not be at the Expence of ſending their Children to School. And let me add, that ſuch as can and are willing, yet if it be very inconvenient to them, ought to be eaſed of it, and the Burden of Children made as light as may be to their poor Parents.

CONSIDER next the Manner in which the Children of the Poor, who have vicious Parents, are brought up, in Compariſon with other Children whoſe Parents are of the ſame Character. The Children of diſſolute Men of Fortune may have the Happineſs of not ſeeing much of their Parents. And this, even though they are educated at Home, is often the Caſe, by means of a cuſtomary Diſtance between them, which cannot be kept amongſt the Poor. Nor is it impoſſible, that a rich Man of this Character, deſiring to have his Children better than himſelf, may provide them ſuch an Education as may make them ſo, without his having any Reſtraint or Trouble in the Matter. And the Education which Children of better Rank muſt have, for their Improvement in the common Accompliſhments belonging to it, is of courſe, as yet, for the moſt Part, attended with ſome Sort of religious Education. But the Poor, as they cannot provide Perſons to educate their Children; ſo from the Way in which they live together in poor Families, a Child muſt be an Eye and Ear-witneſs of the worſt Part of his Parents Talk and Behaviour. And it cannot but be expected, that his own will be formed upon it. For as Example in general

general has very great Influence upon all Perſons, eſpecially Children, the Example of their Parents is of Authority with them, when there is nothing to balance it on the other Side. Now take in the Suppoſition, that theſe Parents are diſſolute, profligate People; then, over and above giving their Children no Sort of good Inſtruction and a very bad Example, there are more Crimes than one in which, it may be feared, they will directly inſtruct and encourage them; beſides letting them ramble abroad wherever they will, by which, of Courſe, they learn the very ſame Principles and Manners they do at Home. And from all theſe Things together, ſuch poor Children will have their Characters formed to Vice, by thoſe whoſe Buſineſs it is to reſtrain them from it. They will be diſciplined and trained up in it. This ſurely is a Caſe which ought to have ſome publick Proviſion made for it. If it can't have an adequate one, yet ſuch an one as it can: unleſs it be thought ſo rare as not to deſerve our Attention. But in reality, though there ſhould be no more Parents of this Character amongſt the Poor, in Proportion, than amongſt the Rich, the Caſe which I have been putting will be far from being uncommon. Now notwithſtanding the Danger, to which the Children of ſuch wretched Parents cannot but be expoſed, from what they ſee at Home; yet by inſtilling into them the Principles of Virtue and Religion at School, and placing them ſoon out in ſober Families, there is Ground to hope, they may avoid thoſe ill Courſes, and eſcape that Ruin, into which, without this Care, they would almoſt certainly run. I need not add how much

greater Ground there is to expect, that thoſe of the Children who have religious Parents will do well. For ſuch Parents, beſides ſetting their Children a good Example, will likewiſe repeat and enforce upon them at Home, the good Inſtructions they receive at School.

AFTER all, we find the World continues very corrupt. And it would be miraculous indeed, if Charity Schools alone ſhould make it otherwiſe: or if they ſhould make even all who are brought up in them Proof againſt its Corruptions. The Truth is, every Method that can be made uſe of to prevent or reform the bad Manners of the Age, will appear to be of leſs Effect, in proportion to the greater Occaſion there is for it: As Cultivation, though the moſt proper that can be, will produce leſs Fruit, or of a worſe Sort, in a bad Climate than in a good one. And thus the Character of the common People, with whom theſe Children are to live, in the ordinary Intercourſe of Buſineſs and Company, when they come out into the World, may more or leſs defeat the good Effects of their Education. And ſo likewiſe may the Character of Men of Rank, under whoſe Influence they are to live. But whatever Danger may be apprehended from either or both of theſe, it can be no Reaſon why we ſhould not endeavour, by the likelieſt Methods we can, to better the World, or keep it from growing worſe. The good Tendency of the Method before us is unqueſtionable. And I think myſelf obliged to add, that upon a Compariſon of Pariſhes where Charity Schools have been for a conſiderable Time eſtabliſhed, with neighbouring ones, in like Situations, which have

have had none, the good Effects of them, as I am very credibly informed, are moſt manifeſt. Notwithſtanding I freely own, that it is extreamly difficult to make the neceſſary Compariſons in this Caſe, and form a Judgment upon them. And a Multitude of Circumſtances muſt come in to determine, from Appearances only, concerning the poſitive Good which is produced by this Charity, and the Evil which is prevented by it; which laſt is full as material as the former, and can ſcarce be eſtimated at all. But ſurely there can be no Doubt, whether it be uſeful or not, to educate Children in Order, Virtue, and Religion. However, ſuppoſe, which is yet far from being the Caſe, but ſuppoſe it ſhould ſeem, that this Undertaking did not anſwer the Expence and Trouble of it, in the civil or political Way of conſidering Things. What is this to Perſons who profeſs to be engaged in it, not only upon mere civil Views, but upon moral and chriſtian Ones? We are to do our Endeavours to promote Virtue and Religion amongſt Men, and leave the Succeſs to God: The Deſigns of his Providence are anſwered by theſe Endeavours, *whether they will hear, or whether they will forbear*; *i. e.* whatever be the Succeſs of them: And the leaſt Succeſs in ſuch Endeavours is a great and valuable Effect *.

FROM theſe foregoing Obſervations, duly conſidered, it will appear, that the Objections which have been

* See the Biſhop of *Briſtol*'s Sermon before the SOCIETY *for the Propagation of the Goſpel*.

made

made againſt Charity Schools, are to be regarded in the ſame Light with Objections againſt any other Things which are neceſſary; for Inſtance, againſt providing for the Sick and the aged Poor. Objections in this Caſe could be conſidered no otherwiſe than merely as Warnings of ſome Inconvenience which might accompany ſuch Charity, and might, more or leſs, be guarded againſt, the Charity itſelf being ſtill kept up; or as Propoſals for placing it upon ſome better Foot. For though, amidſt the Diſorders and Imperfections in all human Things, theſe Objections were not obviated, they could not however poſſibly be underſtood as Reaſons for diſcontinuing ſuch Charity; becauſe thus underſtood, they would be Reaſons for leaving neceſſitous People to periſh. Well diſpoſed Perſons therefore will take Care, that they be not deluded with Objections againſt this before us, any more than againſt other neceſſary Charities; as though ſuch Objections were Reaſons for ſuppreſſing them, or not contributing to their Support, unleſs we can procure an Alteration of That to which we object. There can be no poſſible Reaſons for leaving poor Children in that imminent Danger of Ruin, in which many of theſe muſt be left, were it not for this Charity. Therefore Objections againſt it, cannot, from the Nature of the Caſe, amount to more than Reaſons for endeavouring, whether with or without Succeſs, to put it upon a right and unexceptionable Foot, in the particular Reſpects objected againſt. And if this be the Intention of the Objectors, the Managers of it have ſhewn themſelves remarkably ready to ſecond them: for they have ſhewn

even

even a Docility in receiving Admonitions of any thing thought amiſs in it, and Propoſals for rendring it more compleat. And, under the Influence of this good Spirit, the Management of it is really improving; particularly in greater Endeavours to introduce Manufactures into theſe Schools; and in more particular Care to place the Children out to Employments in which they are moſt wanted, and may be moſt ſerviceable, and which are moſt ſuitable to their Ranks. But if there be any thing in the Management of them, which ſome particular Perſons think ſhould be altered, and others are of a contrary Opinion, theſe Things muſt be referr'd to the Judgment of the Publick, and the Determination of the Publick complied with. Such Compliance is an eſſential Principle of all charitable Aſſociations; for without it they could not ſubſiſt at all: and by charitable Aſſociations, Multitudes are put in mind to do Good, who otherwiſe would not have thought of it; and infinitely more Good may be done, than poſſibly can by the ſeparate Endeavours of the ſame Number of charitable Perſons. Now he who refuſes to help forward the good Work before us, becauſe it is not conducted exactly in his own Way, breaks in upon that general Principle of Union; which thoſe who are Friends to the Indigent and diſtreſſed Part of our Fellow-Creatures, will be very cautious how they do in any Caſe: but more eſpecially will they beware, how they break in upon that neceſſary Principle in a Caſe of ſo great Importance as is the preſent. For the Publick is as much intereſted in the Education of poor Children, as in the Preſervation of their Lives. This

laſt,

laſt, I obſerved, is legally provided for. The former is left amongſt other Works of Charity, neglected by many who care for none of theſe Things, and to be carried on by ſuch only as think it their Concern to be doing Good. Some of You are able, and in a Situation, to aſſiſt in it in an eminent Degree, by being *Truſtees*, and overlooking the Management of theſe Schools; or in different Ways countenancing and recommending them; as well as by contributing to their Maintenance: Others can aſſiſt only in this latter Way. In what Manner and Degree then it belongs to You, and to me, and to any particular Perſon to help it forward, let us all conſider ſeriouſly, not for one another, but each of us for himſelf.

AND may the Bleſſing of Almighty GOD accompany this Work of Charity, which He has put into the Hearts of his Servants, in Behalf of theſe poor Children: that being now *trained up in the way they ſhould go, when they are old they may not depart from it.* May He, of his Mercy, keep them ſafe amidſt the innumerable Dangers of this bad World, through which they are to paſs, and preſerve them unto his heavenly Kingdom.

FINIS.